

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY, February 18, 1825.

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THE CIRCULAR, Is Published every Friday.

AT NO. 97, MARKET-STREET, WILMINGTON

By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT

THE EXPIRATION OF THE FIRST SIX MONTHS.

—ANY PERSON WHO PROCURES SIX SUBSCRIBERS, AND WILL BE RESPONSIBLE FOR THE

PAYMENT, SHALL BE ENTITLED TO A COPY.

Advertisements.

MIDDLETOWN INN.

For private sale, that well established Tavern in the village of Middletown, New Castle County, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more minute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilmington, ROBERT PORTER.

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above.

Jan. 12, 1825.

A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment; and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Pastor of the
"1st Church in Coventry."

THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per qr.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7
Nov. 12, 1824.

Just Published,

A BIOGRAPHY

OF THE

ILLUSTRIOUS CITIZEN,

GEN: LAFAYETTE.

This brief Biography is derived from various authentic sources, which may be relied on. It embraces the detail of interesting vicissitudes of General La Fayette, from his embarking for America, at 19 years of age, in his own ship, thro' the American Revolutionary struggle; his return to France; his active part in the cause of French liberty; his proscription by the Jacobins; his departure from his army; adventure; captivity and imprisonment for five years, in the German and Austrian dominions; with the wild and romantic attempts of a German and a young American, to rescue him from prison, &c. &c. down to the restoration of the Bourbons; his embarking for America, with the Resolutions of Congress, of Boston New-York, Philadelphia, Baltimore, &c. &c.

Price 37 Cents—for sale at this Office.

Biographical.

From the Columbian Star.

Mark,

THE EVANGELIST.

This Evangelist was not an Apostle or companion of Jesus Christ during his ministry, though many ancient writers affirm that he was one of the seventy disciples. He has a Roman name, Mark or Marcus, yet doubtless he was born of Jewish parents, originally descended from the tribe of Levi, and of the priestly line. His Hebrew name was John, and it is supposed that he adopted the surname of Mark, when he left Judea, to preach the Gospel in foreign countries, a practice not unusual among the Jews of that age, who assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country. He was sister's son to Barnabas, and the son of Mary, a pious woman of Jerusalem, at whose house the disciples used to meet in difficult times, as well as at other seasons. From Peter's styling him *his son*, he is supposed to have been converted by that Apostle.

Peter having been delivered from prison by an angel, "come to the house of Mary, mother of John whose surname was Mark, where many were gathered together praying." This deliverance happened in the year 44, when Mark went from Jerusalem to Antioch with Paul and Barnabas, and soon after accompanied them to other countries as *their minister*. They went to Cyprus and there preached the word; but when they returned to the continent, and came on shore at "Perga, in Pamphylia, he departed from them, and returned to Jerusalem;" and very probably kept up an intercourse with Peter and the other Apostles, and was present at their devotions.

Some time afterwards, Paul said to Barnabas: Let us go again, and visit our brethren in every city, where we have preached the word, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought it not good to take him with them who had departed from them from Pamphylia, and went not with them to the work." Barnabas, however, persisted in his resolution, and went with Mark to Cyprus. Though Paul would not at this time accept of the attendance of our Evangelist, yet he was afterwards fully reconciled to him, and mentions him in several of his Epistles sent from Rome, during his confinement there. Mark accompanied Timothy to Rome at the express desire of Paul, whence he sent his salutations to Philemon and the church at Colosse.

This is the principal that can be said concerning Mark, from the New-Testament. We may conclude, that after this time he no longer attended Paul, and it is not improbable, that going now into Asia, he met with Peter, and accompanied him till that Apostle came to Rome and suffered martyrdom; where likewise Mark wrote and published his Gospel. By Peter he was sent to plant Christianity in Egypt, and resided in and about Alexandria, for some time, and was so successful in his ministry that he converted multitudes of all ranks and degrees to the Christian faith. Jerome, in his article on Mark, says: "Taking the Gospel which himself had composed, he went into Egypt, and at Alexandria founded a church of great note. He died in the eighth year of Nero, and was buried at Alexandria, where he was succeeded as bishop, by Anianus." Mark did not confine his ministry to Alexandria and the eastern parts of Egypt, but travelled westward to Lybia, Marmaria, and Pentapolis, where, though the people were barbarians and idolaters, yet by his preaching and miracles, the Gospel prevailed; he not leaving them till he had them in the profession of the faith. Returning to Alexandria, he preached freely, and set in order the affairs of the church.

Some assert that Mark suffered martyrdom, and the following summary account of it is given by Dr. Taylor: "About the time of Easter happened the great solemnity of the Egyptian deity Serapis; when the minds of the people being passionately ex-

cited to a vindication of the honor of their head idol, broke in upon St. Mark, in the time of divine worship, and binding his feet with cords, dragged him through the streets to a precipice near the sea, and thrust him into prison for that night; where he was encouraged by a divine vision to continue constant under the ruins of his shattered body. Early the next morning, these blood hounds renewed their barbarities; dragging him about in the same manner, until his flesh being raked off, and his blood streaming all the way, his spirits failed him and he expired." But this is disputed by others, and no doubt with good reason; since neither Eusebius, nor other more ancient writers speak of Mark as a martyr. Jerome does not say that he was crowned with martyrdom, as he probably would have done, had he known it, but simply mentions his death and burial at Alexandria.

It is said that Mark wrote his Gospel at the request of the converts at Rome, under the inspection of the Apostle Peter, who ordered it to be preserved with the rest of the canonical Scripture. The impartiality of the relation which this Evangelist gives is shown from his not concealing or extenuating Peter's denial of his Master; he is so far from this, that he records it with some particular weighty circumstances and aggravations.

Luke,

THE EVANGELIST.

We have but little certain information concerning this Evangelist. Some have supposed that he was one of the seventy disciples; but this is contradicted by his own declaration, that he was not an eye witness to our Saviour's actions. Some have been led to think he was a Jew, and others are of opinion that he was a Gentile. The most probable opinion is, that he was descended from Gentile parents, and in his youth had embraced Judaism, from which he was converted to Christianity. His Hebraic-Greek style of writing, and his accurate knowledge of the Jewish religion, rites, ceremonies, and usages, sufficiently evince that he was a Jew; while his intimate knowledge of the Greek language and his Greek name (*Loukas*) evidently show that his parents were Gentiles. From the account given in Acts xxi. it is inferred that Luke was reckoned among the Jews, one of whom he might be considered, if he had become a proselyte from Gentilism to the Jewish religion. In the salutations written by Paul in the Epistle to the Colossians, "Luke the beloved physician" is opposed to those Christians converted from Judaism or those "of the circumcision."

Luke was born at Antioch, the metropolis of Syria, a city celebrated for the riches of its traffic and its learned men; but particularly renowned as being the place where the disciples were first called Christians. It is recorded that he studied at most schools both of Greece and Egypt, in which he became learned in all human sciences; but he more particularly applied himself to the practice of physic, for which the Grecian academies were very famous. It is quite probable that he was converted by Paul during his abode in Antioch.

The first time that this Evangelist is mentioned in the New Testament is in his own history of the Acts of the Apostles. We there find him—Acts xvi. 10, 11,—with Paul at Troas, before the Apostle took shipping to go into Macedonia: in which voyage Luke was one of the company. "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi." He does not any more expressly speak of himself, until Paul was a second time in Greece, and was setting out for Jerusalem, with the collections which had been made for the poor saints in Judea. "These going before, tarried for us at Troas. And we sailed away from Philippi—and came unto them at Troas in five days, where we abode seven days." It appears from the sequel of the history in the Acts, that Luke was one of those who accompanied the Apostle to Jerusalem, and attended him in his several arrangements there. When

the Apostle was sent a prisoner from Cæsarea to Rome, Luke was in the same ship, and, during his two years' confinement in that city, was his constant companion. In some of the Epistles which Paul wrote in the time of his imprisonment, Luke is mentioned, and styled his fellow laborer.

Dr. Lardner gives us many extracts from ancient writers concerning Luke, from which the following are selected: "And Luke, who was of Antioch, and by profession a physician, for the most part a companion of Paul, who had likewise more than a slight acquaintance with the rest of the Apostles, has left us in two books, divinely inspired, evidences of the art of healing souls, which he had learned from them. One of these is the Gospel, which he professes to have writ, as they delivered it unto him, who from the beginning were eye-witnesses and ministers of the word; with all whom, he says likewise, he had been perfectly acquainted from the very first. The other is the Acts of the Apostles, which he composed now, not from what he had received by the report of others, but from what he had seen with his own eyes." "Of all the Evangelists, Luke, the third in order, is reckoned to have been the most skilful in the Greek tongue. For he was a physician and wrote his Gospel in Greece." "In the time of the same Emperor, (that is, Nero) Luke wrote his Gospel in Greek, to a noble and wise man of the Romans, whose name was Theophilus: to whom also he wrote the Acts, or the history of the disciples. The Evangelist Luke was a companion of the Apostle Paul, going with him wherever he went. For which reason the Apostle Paul in one of his Epistles says: "Luke the physician salutes you."

No doubt Luke died a natural death, since none of the most ancient writers say any thing of his martyrdom. One of them observes that "Luke did not die a martyr any more than John, the Apostle and Evangelist; but that having suffered much in the end in peace to the God of peace." He finished his course at Patra, in Achaia, aged 84, in the 70th year of the Christian era.

The occasion of his writing his Gospel seems to be partly to counteract the false reports, which, even at that time, were raised by the enemies of the Christian name; and partly to supply what was wanting in the two Evangelists who wrote before him. His history of the apostolic acts, was undoubtedly written at Rome, at the end of Paul's two years' imprisonment. Luke, after his conversion, being the constant attendant of this great Apostle of the Gentiles, and an eye-witness of the most considerable transactions of his life, was qualified for giving an accurate relation of them.

VARIOUS.

The trial of Isaac Desha, son of the Governor of Kentucky, for the murder of Mr. FRANCIS BAKER, late of Nachez, and formerly of Trenton, has ended; and, notwithstanding the industrious exertions together with the powerful influence of Desha's relatives, the jury brought in a verdict against him of GUILTY OF MURDER IN THE FIRST DEGREE! And yet, we are informed a new trial has been granted him.

King of Spain's Demand.—It is understood that the King of Spain has demanded of the U. States, the revocation of their acknowledgment of the independence of the governments of South America; and in case of the refusal of our government, he threatens to issue a decree revoking the cession of the Floridas!!!

U. S. Mint.—Upwards of \$1,800,000 were coined during the last year, at our mint, principally in silver. It is calculated that two millions will be coined during the present year.

The office of Mr. Benson, broker, South 3d street, Philadelphia, was robbed of a considerable sum of money, by two villains, who entered his office in the middle of the day, knocked him down, and rifled his drawers.

RELIGIOUS.

[From the New-York Observer.]

SCRIPTURE ILLUSTRATIONS.

The Bible is to be the grand instrument in the hands of its Author, in effecting that moral revolution in the character of mankind, which we are taught in the prophecies to expect, and which the "signs of the times" indicate to be near at hand. Our Saviour prays his heavenly Father, "Sanctify them through thy truth." One of the signs of the times is, the uncommon exertions which are made to spread the Bible in every language, among all the nations of men on earth. The better this sacred book is understood by all classes of its readers, the greater of course must be its effects on their minds and conduct. The purer the light, the clearer will be the vision. Every successful effort, therefore, to explain and elucidate difficult and dark passages, and to reconcile apparent contradictions, which, from various causes are found in the Bible, deserves commendation. The numerous religious Newspapers, Magazines, and other periodical works now in circulation, furnish channels of easy and cheap communication to all classes of people, in all parts of our country. These considerations have induced the writer of this article, an old man, retiring from the world, to employ occasionally a few of his leisure hours in collecting and arranging under the general head of *Illustrations of Scriptures*, such texts, with their explanations, as are not understood by a great body of the readers of the publications above named. Authorities will be generally named, and their language frequently used, though often abridged; as the writer's design and ambition, are to be useful rather than original.

JEPHTHAH'S VOW.

"Jephthah vowed a vow unto the Lord and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

He was met, the sacred historian informs us, by his own daughter, his only child. The sight of her, with the knowledge that she had now become the victim of his rash vow, threw him into the customary manner of manifesting deep distress. The daughter, when informed of the cause of this distress, with all the feelings of an obedient and affectionate child, at once consented that the vow should be performed, and expressed her willingness to be sacrificed according to its meaning, it being the price of so great a deliverance of her country. She asked only the indulgence, to spend two months with her youthful companions on the mountains of Israel, to lament her virginity. This privilege was granted, and at the end of the two months, she returned unto her father, who "did with her according to his vow." The point to be decided in order to remove the difficulty in understanding this passage is, whether, as Josephus supposes, with others after him, both Jews and Christians, Jephthah literally sacrificed his daughter, "a flaming victim on the altar," or, as other respectable interpreters believe, "the vow had its fulfilment in her continuing to the end of her days in a state of celibacy, devoted to the service of religion, secluded from the common cares and enjoyments of the world?" The latter, we think is unquestionably the true interpretation of this vow. Lord Clarendon, as others must be, was shocked at the idea of a real sacrifice, especially by one as amiable, humane and pious, as Jephthah appears to have been.—He says, "Me thinks it is not reasonable to believe what so many learned men will not doubt of, that Jephthah did literally sacrifice his daughter. I should rather hope that we do not yet understand the meaning of the vow, than that a vow unlawfully and unnaturally made, the like whereof is not in Scripture, should be unlawfully performed. It seems in the intention of the vow, that it must be some reasonable creature that was to be offered, for it could not else, 'come forth to meet him;' and how such a sacrifice came to be lawful, cannot easily be discerned. The high priest himself could not offer what he pleased for sacrifice, if it were not of that kind which God had appointed. If Jephthah

• John xvii. 17.

† Dr. Jennings, in his *Jewish Antiquities*, thinks it probable, that Homer, on some tradition of this sacrifice, grounded his fable of Agamemnon's Sacrificing his daughter Iphigenia. "Iphigenia, indeed," he adds, "seems to be a corruption of Jephthah's daughter, the daughter of Jephthah."

had met a dog, or a pig, he could not have sacrificed it; and he ought as much to have 'rent his clothes,' if any other man's daughter had met him, and not his own; nor is it probable that any other father would have permitted him to do what he might lawfully resist. If the performance was so obligatory, it was when the Lord had delivered the Ammonites into his hand. How came he by power to dispense with his vow for 'two months?' and why could he not have done it for two, or twenty years? Whatsoever is declared to be done by the Scriptures, which is the word of God, I am bound to believe; but that this passage is faithfully translated, when it contradicts the law of God's nature, and the like whereof was never done, I hope may be innocently doubted."

So we think, Jephthah sustained a high and unblemished character.* His name is enrolled in the long list of ancient worthies enumerated by the Apostle in the 11th chap. of Hebrews. If he had been stained with the blood of his only child, in violation both of the law of God, and of nature, would his name have been enrolled by an inspired Apostle, among the most illustrious examples of faith and piety? Rather should we have expected that he would have been stigmatized as a monster in human shape.

The historian having stated that the spirit of the Lord came upon Jephthah, proceeds in the very next verse to relate his vow. This connexion leads us naturally to conclude, that he was under the influence of the Spirit when he made his vow, and of course that it must be agreeable to the will of God. The last words in the passage in the Hebrew, will fairly admit of this rendering—"shall surely be consecrated to the Lord, or I will offer a burnt offering." The Jewish law permitted the dedication to God of persons, as well as of cattle, houses, and other possessions, and the ceremonies to be observed in their consecration are prescribed. Probably Jephthah, when he made his vow, may not have thought of first meeting his daughter, but some of his flocks, on his farm surrounding his house. His daughter, however, unexpectedly, was the first to meet him; and the obligation imposed by his vow, was to be fulfilled. This is supposed to have been done, agreeably to the above rendering of the original, by giving her, not to a husband, but to God; to spend her days in his service, free from family cares, and the duties of a wife. If, however, the vow was to be fulfilled by offering her up, it would cut off all hope of the Father, of future posterity from the child, to inherit his possessions and honors; and this disappointment is supposed to have occasioned that strong perturbation of mind, expressed by rending his clothes.

The answer of his daughter to her father, on his communicating his vow to her, confirms the correctness of this interpretation. "My father," she said, "If thou hast opened thy mouth to the Lord, do to me according to that which hath proceeded out of thy mouth." But "let this thing be done for me," or, grant me this one request,—"Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, and my fellows." Now can it be supposed, that such cool, dispassionate language could have been uttered by her, had she expected to have been butchered by her father, like a beast, and consumed on the flaming altar? Can we imagine a tender, delicate virgin, in all the bloom of youth, on her being apprized of so shocking a destiny, expressing no horror, showing no emotion of fear, no aversion, and regretting no other privation than that of wedlock? Being two months at liberty to go where she pleased, if at the expiration of that time, she knew that she must bleed and be consumed upon the altar, having this tragical scene constantly in her thoughts, as the fatal day drew nearer and nearer, would she not have attempted to make her escape? Would not her companions have advised and assisted her in her flight?—But she returned at the set time to her father, "who did with her according to his vow."—If this had consisted in laying her a victim on the altar, after thus relating her death, would the historian have gravely added, "And she knew no man?" Is it not manifest that in this clause, is expressed the true meaning of the passage, and that it had its fulfilment in her continuing to the end of her days in a state of celibacy, devoted to the service of religion, and secluded from the common cares and enjoyments of the world?—

In confirmation of the correctness of the foregoing interpretation, I will only add the remainder of the chapter in the translation by Houbigant:—"and it continued a cus-

* Throughout the whole Scripture, not the slightest censure is cast upon him. Every thing related of him is in his favor.

tom in Israel to go to the daughter of Jephthah, the Gileadite, to comfort her four days in a year."†

† Abridged, with additions, from a volume of the late Dr. OSGOOD'S Sermons, just published.

Communications.

Selected for the Circular.

THE TRINITY.

I think the mystery of the Trinity may be very well accounted for by human reason, so far as to vindicate it from being a contradiction; but to imagine that human reason is capable of arriving at a clear and just notion of the Deity, is to imagine that human reason is not human reason—that it is neither finite nor limited, but capable of extending itself even to the infinite extent of all truth. Nothing can be more vain than to fancy that human reason is the measure of all truth; and that nothing can be true but what is measured by this rule.

We may as justly think that a man's span is the measure of infinite space, or that the hollow of his hand is the measure of all matter, as that his understanding is the measure of all truth. It is objected, that one cannot be three, nor three one. If this be affirmed of numbers, I grant it is true; but if it be affirmed, that by granting it to be true, as to numbers, it must necessarily be true as to the Trinity, I absolutely deny that affirmation, for the case is not the same, between them. This objection is a mere fallacy, which supposes two cases alike that are not alike, and therefore its conclusion is false. It is evident, that the number three contains three units, and that three units are more than one unit. It is also evident that one unit is not so much as three units, and therefore that one unit cannot be three units. Now, to make the case the same in the Trinity, and this a just confutation of it, some person must affirm, but who that some person is I do not know, that one essentially distinct God may be three essentially distinct Gods, and that three essentially distinct Gods may be but one essentially distinct God. But no one who believes the Trinity rightly, believes it in this manner, and therefore this is a fallacious comparison and a wrong argument. The true notion of the Trinity, as I conceive, is that the Son was begotten by the Father, and the Holy Ghost, proceeded from the Father and the Son, and eternally existed with them. But no one imagines, that either the Son or Holy Ghost was ever divided and separated from the Father, since such a separation would make three essentially distinct Gods. On the contrary, the Christian belief is, that both the Son and Holy Ghost are inseparably united to the Father—that they remain one same and indivisible substance with him, so as with him to make but one God. Now, this is as far from being a contradiction, as to say, that a thousand houses are but one city, and one city is a thousand houses—that millions of drops are one stream, and that one stream is a million of drops. All the difference is this, that we know, by our own perception, how thousands of houses make one city, and how millions of drops make one stream, and *vice versa*, but we do not know, because it is out of the reach of our senses, and beyond the bounds of our understanding, how the three persons of the Trinity, as we call them, are one God, or how the undivided God-head contains the three persons in the Trinity. But, to give a clearer and more just instance of the matter, when we see a plant or a tree with different shoots growing out of the same root, we think we speak properly, and we do so, when we say it is one plant or tree; and we speak as properly when, designing to distinguish the differences of that plant or tree, we say, that the root and two shoots growing out of it are three. For there is both such a diversity and distinction as must be numbered by three, and yet, in another respect, there is such an unity as can be called but one. There is such an union and connexion between the root and those shoots which grow out of it, that when we conceive of them altogether, we can have no notion but of one undivided plant or tree. But, when we conceive of the root and its several shoots as distinguished from one another, we lay aside the notion of unity, and consider them as three distinct things, and yet this is so far from any contradiction, that our notions, in both respects, are very right and agreeable to the real truth of things. Thus it is evident that we have notions of trinity in unity without absurdity, however wittily some

may make an unwary and dangerous jest of it. This, in relation to the Deity, whose essence and perfections are incomprehensible, must be acknowledged to be a great mystery—a truth revealed to us, but not explained to our understanding. We have reason to believe that it is true, though we cannot comprehend, by our reason, after what manner it is true. We are assured we have reason to believe, that all those beings which shall forever continue in the favor and presence of God, must necessarily enjoy a perfect felicity; but to comprehend the full nature, extent, and manner of that felicity, is above the reach and capacity of our understandings; and must be so, until by being made capable of enjoying it, we become capable of understanding it. In short, as it is not reasonable to believe very strange things without good grounds for our belief, so it is unreasonable positively to conclude every thing to be false, the truth of which does not lie open and level to our understandings. A wise man knows certainly many truths which an ignorant man cannot comprehend; but the truths, which are known by the wisest of men, are by many degrees fewer than those of which they are ignorant.

HOW.

Selected for the Circular.

PACIFICUS—No. IV.

War, call it *defensive* if you please, either is, or is not, consistent with "the gospel of peace." We may say it is, or that it is not, and be *ingenious*; but to expatiate, in this case, on supposed lions in the streets, and other bug-bears of the imagination, instead of saying yea or nay, is mere *evasion*. Learned, and acute men can make a flourish upon either side of the question: but if, with their other advantages they unite *candor*, they will be silent to give it a *direct* answer. This we have a right to expect; and we ask no more. Silence reigns. Who that has attentively read the Prophetes, the Evangelists, and the Apostles, can say that any species of war, with deadly weapons, besmeared and dripping with human gore, accords with the religion brought down from heaven by Jesus Christ! By his doctrines, precepts, and examples, he so unequivocally inculcated the forgiveness of injuries, the love of enemies, and non-resistance, that the carnal Jews were alarmed at his popularity, from an apprehension that, if let alone, the Romans might come and take awake their place and nation! His enemies better understood his character, it would appear from this circumstance, than some of his friends. Subsequent events, however, proved that those unbelieving politicians were stark blind, as to the true method of preventing the fall of nations. They and their countrymen were ruined, as a people, not by receiving, but by *rejecting*, Jesus Christ; not by forgiveness of injuries, and love of enemies, but by the reverse of these noble ornaments of an intelligent creature. In a word, should a Christian say, "I believe that defensive warfare is consistent with Christianity," to *Jews* and *Deists*, (if unrestrained by politeness,) they would be very apt to laugh in his face. Is it not high time to put this question at rest? We pity the man who may undertake, in the present state of the world, to vindicate war, on *Christian* principles. Pagan and Mahometan maxims, as well as the "savage passions" of our fallen nature, all tend to war; but we are much mistaken if bitter and sweet, light and darkness, or heaven and hell, form a more striking contrast, than war and Christianity.

The subject forcibly suggests the following, among other reflections:

War and Christianity are like the clay & iron in Nebuchadnezzar's image. They originate from opposite points of the compass, and essentially different elements. It will be admitted by every Christian and indeed by some infidels, that if the gospel of Christ influenced the hearts and actions of all mankind, it would banish war from the face of the earth to the dark and malignant regions of its nativity. How, then, can war consist with the gospel? If religion and war consist with each other, their reign and continuance in the world, may be of equal extent and duration; and on this supposition, battalions and brigades of soldiers might be identical with our churches and associations! After all, with what levity the generality of Christians speak of war! This greatest burden and reproach of the nations, they consider as no more connected with human agency, or volitions, than a *tornado*; and regard its recurrence rather as an article of amusement and speculation, than as an awful scourge! Is there not a cause? Yes. By a vast majority of professed Christians no serious attention is paid to true religion. They have adopted the sen-

ment, that "the morals of *Jesus the Nazarene*, are too highly sublimated for reduction to practice." His unsearchable riches they regard as merely ideal, perfectly visionary; and, as the natural consequence, their solicitude is about the wealth and numbers, rather than the qualifications of converts to their creeds. Christ, as a leader, is held by these, his pretended followers, in sovereign contempt! Even to express the hope that the happy state of things predicted in the text, is approaching, requires more than common courage. So far are numbers of professed Christians from expecting the peace of the world at any period, that they treat the very supposition of its possibility with open ridicule! Some, seriously deprecate peace in their day, and long for the recurrence of war! If war excite an animated bustle of business, amusements, and military exercises; procure higher than ordinary prices for the fruits of their labor, put them into lucrative business, or elevate them to the post of honor. If war procure for them the fame of patriotism; give the pillage of conquered provinces; create heroes by the slaughter of human beings; if war conducts to victory, violation, and carnage, in hope of reaping a military harvest, their most fervent prayer is for war! Can these be more than nominal Christians? Alas! the case is too plain. What fellowship hath light with darkness? It is true, good men, by customs, early habits, and inattention to the subject, have been borne with the MULTITUDES into the practice of destroying men's lives; but REFLECTION in the light of the Gospel, must soon bring all who have the mind of Christ to FOLLOW HIS STEPS.

THE BLESSINGS OF PEACE.

He shall be called the Prince of Peace.
Roll on, blest Prince, roll on the happy day,
When thrones and empires shall thy law obey;
When savage war, (the monster fiend of hell,) Shall, in the desert, seek a cave to dwell;
There to remain, no more to venture forth
To trouble nations—from the South to North:
Soon may the West and Eastern world increase,
With the rich blessings of the Prince of Peace.
Then, thou blest Prince! The struggle will be o'er,
Nation against nation shall learn war no more;
Then swords, that once were stained with human blood,
Be turn'd to ploughshares for the country's good.
The savage breast shall reverence thy dear name,
And change their war-whoops to some sweeter strain:
The raised tomahawk and the scalping knife,
Be us'd as instruments of conjugal life;
No more the deserts with war-whoop shall sound,
No more the dying groans shall then be drown'd
By savage yells, heart-rending to the ear;
But then, blest Prince! thy name they will revere:
All will be brothers, and thy name adore;
Ships then unarm'd will sail the ocean o'er;
No Pirates, then shall e'er disturb their way—
The Prince of Peace's banner they display;
The glorious banner! May it be unfurl'd,
And rise majestic, soon, throughout the world!

POLITICAL.

In remarking on the Presidential election, the National Intelligencer says, "If order and dignity of official proceedings in this case deserve commendation, not less is to be admired the personal deportment of those most seriously affected by the result. The evening of Wednesday happened to be one on which the President's mansion is open to his friends. As may well be supposed, an unusual crowd filled the spacious apartments. Mr. Adams, the President elect, was there, and so was General Jackson more conspicuous, or more honorable to himself. There was a laudable magnanimity in the manner in which he saluted Mr. Adams, and congratulated him on the event which had that day taken place. If Mr. Crawford had been present, we have no doubt he would have done the same."

Mr. ADAMS comes into office, with honor to himself, by the forms of the Constitution; and we sincerely hope his Administration will be such as to entitle it to the approbation of the People. The tone of the first act which he has been called upon to perform, relatively to his official duties, in his answer to the House of Representatives, is a favorable augury for the temper of his Administration.

LETTER FROM THE PRESIDENT ELECT.

Mr. WEBSTER, from the Committee appointed for that purpose, yesterday, reported, that the committee had waited on JOHN QUINCY ADAMS, of Massachusetts, and had notified to him, that, in the recent election of a President of the United States, no person having received a majority of the votes of all the electors ap-

pointed, and the choice having consequently devolved upon the House of Representatives, that House, proceeding in the manner prescribed in the Constitution, did yesterday choose him to be President of the United States, for four years, commencing on the 4th day of March next. And that the Committee had received a written answer; which he presented to the House. The Committee also, in further performance of its duty, had given information of this election, to the President.

Gentlemen: In receiving this testimonial from the Representatives of the People, and States of this Union, I am deeply sensible to the circumstances under which it has been given. All my Predecessors in the high station to which the favor of the House now calls me, have been honored with majorities of the electoral voices in their primary colleges. It has been my fortune to be placed, by the divisions of sentiment prevailing among our countrymen on this occasion, in competition, friendly and honorable, with three of my fellow citizens, all justly enjoying in eminent degrees, the public favor; and of whose worth, talents, and services, no one entertains a higher and more respectful sense than myself. The names of two of them were, in the fulfillment of the provisions of the constitution, presented to the selection of the House, in concurrence with my own: names, closely associated with the glory of the nation, and one of them, further recommended by a larger minority of the primary electoral suffrages than mine.

In this state of things, could my refusal to accept the trust thus delegated to me, give an immediate opportunity to the people to form and to express with a nearer approach to unanimity, the object of their preference, I should not hesitate to decline the acceptance of this eminent charge, and to submit the decision of this momentous question again to their determination. But the constitution itself, has not so disposed of the contingency which would arise in the event of my refusal; I shall, therefore, repair to the post assigned me by the call of my country, signified through her constitutional organs; oppressed with the magnitude of the task before me, but cheered with the hope of that generous support from my fellow citizens, which in the vicissitudes of a life devoted to their service, has never failed to sustain me—confident in the trust, that the wisdom of the Legislative Councils will guide and direct me in the path of my official duty, and relying, above all, upon the superintending Providence of that Being "in whose hand our breath is, and whose are all our ways."

Gentlemen: I pray you to make acceptable to the House, the assurance of my profound gratitude for their confidence, and to accept yourselves my thanks for the friendly terms in which you have communicated to me their decision.

JOHN QUINCY ADAMS.

Washington, 10th February, 1825.

PUBLIC DINNER TO GEN. JACKSON.

S. Swartwout, of N. Jersey, John Conrad, of Pennsylvania, William Robinson, of Virginia, and J. O. Hanlon, of S. Carolina, a Committee, on behalf of a number of gentlemen, at the City of Washington, from different parts of the Union, wishing to manifest their respect towards Gen. JACKSON, after the decision of the Presidential question, met together for the purpose of offering him a Public Dinner on the occasion. The following reply, to the invitation, shews the delicate and high-minded sense of propriety of the Hero's refusal:

General Jackson's Reply.

GENTLEMEN: I have received your polite invitation in behalf of yourselves and a number of citizens "in this city, from different states in the Union," to partake of a public entertainment to-morrow. For your politeness, pray accept my thanks. I cannot decline, and ought not; yet I cannot refrain from suggesting to you and my friends the propriety, perhaps necessity, of forbearing to confer upon me, at this moment, any such prominent mark of your regard. You cannot, I am persuaded, mistake my meaning. A decision of a matter, about which much public feeling and concern has been manifest, very lately has taken place. Any evidence of kindness and regard, such as you propose, might, by many, be viewed as conveying with it exception, murmuring, and feelings of complaint; which I sincerely hope belong not to any of my friends. I would, therefore, beg leave to suggest to you, that, on reflection, you may deem it proper to forbear any course to which, possibly, exception might be taken.

Please to accept my thanks, and tender them to the gentlemen respectively.

ANDREW JACKSON.

To Messrs. S. Swartwout, J. Conrad, Wm. Robinson, J. O. Hanlon, } Committee.
10th Feb. 1825.

ELECTION OF PRESIDENT.—JOHN Q. ADAMS was elected President of the United States, on the first balloting in the House of Representatives on the 9th inst. The vote was as follows:

For ADAMS, Maine, New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, New-York, Maryland, Ohio, Kentucky, Illinois, Missouri, and Louisiana—13.

For JACKSON, New-Jersey, Pennsylvania, South Carolina, Tennessee, Alabama, Mississippi, and Indiana—7.

For CRAWFORD, Delaware, Virginia, North Carolina, and Georgia—4.

JOHN C. CALHOUN was elected Vice-President of the United States, by the Electors.

THE CIRCULAR.

WILMINGTON, FRIDAY, FEBRUARY 18, 1825.

TO CORRESPONDENTS

"C." and "X." have been received and shall both be published next week.

MISSION.—The Rev. Messrs. Graham and Babbitt, the Committee appointed by Presbytery to visit this district, will, with leave of Providence, commence their Mission on Monday the 7th of March next.—They will preach on Monday Evening at 7 o'clock, at the School-house—if convenient—in Centreville;—on Tuesday Morning at 11 o'clock, at the Log Church, and in the afternoon and evening at such places within the bounds of that congregation as the Session of that church shall previously appoint. On Wednesday afternoon and evening, they will preach in Wilmington;—on Thursday morning, at Christiana Bridge at 11 o'clock, and in the afternoon and evening, at such places within the bounds of that congregation as the Session shall see fit to appoint;—on Friday morning, 11 o'clock, at Stidham's School House, and in the evening in Wilmington. Saturday and Sabbath they will spend within the bounds of the congregation of New Castle, preaching as often and at such places as the Session shall appoint. The friends of religion throughout this district are requested to circulate this notice as widely as possible, that, so far as success depends upon man, the visit of the Missionaries may not be in vain.

It has sometimes been made a ground of complaint by the Missionaries, that their congregations in this region have been smaller than in other parts of the country where the people make less profession of religion. We hope the attendance in all instances will be such as to leave no future ground for such complaint, and to reward these Brethren for their journey and labors of love.

OBITUARY.

[By request.]

Departed this life, January 27th, 1825, of Hydrocephalus internus, JAMES C. WILTBANK, son of the Rev. James Wiltbank, aged 16 years 11 months and 4 days.

In recording the lamented death of this young man, the writer of the present note, has been able to collect some few facts, which may perhaps be profitably detailed, and the object certainly is, however, feebly the task may be executed, to impress on the minds of any youthful readers, whose eyes may for a moment rest on this notice, the importance of an early attention to the concerns of religion.

The subject of this notice, at a very early period, manifested a peculiar gratification, in hearing his mother read the New-Testament, particularly the Revelations of St. John. The faith which he seemed to manifest, and the inquiries which he made were subjects of surprise,—and frequent conversation with his parents. Hence he became generally attached to the Bible. To encourage him to a regular perusal of the whole book, he was offered the premium of a watch, to read the whole; this he effected in his 11th year.

Having entered into the grammar school at an early period, he was fully prepared for college before he attained the prescri-

bed age; but through a manifestation of attainments, and a maturity of mind, calculated for a profitable pursuit of college studies, he was admitted by a committee, according to an express provision of the board. At the close of his collegiate course, he attained the honor of the Mathematical Oration, which he delivered at the last commencement with universal approbation and applause.

Immediately after that interesting period, he entered upon the study of the law, with Charles Chauncey, Esq.—And although the period was short, he seems to have gained that interest and affection in his last, which had been manifested by all his former precepts. Although flattered by his success in study, attainment of distinction among his associates, he appeared ever to have in view the attainment of honors that never can fade. Advanced in science, and confirmed in the moral virtues, he sought the riches of divine grace.

The perusal of his Bible, was the recreation of his noons. The study of religion, and the uniform worship of God, his exercise of the Sabbath. The results of such holy discipline was manifested in his life and conversation, and cheered his departing hours.

Although highly pleased, with, and intent on, the study of the Law, he expressed his expectations of directing his attention to the church.—Established in the faith, and attached to the worship and discipline of his own church, he was peculiarly gratified, on hearing preached, the fall of man, and his restoration to the perfected favor of God, through the atonement of Jesus Christ: the depravity of the heart, and its renovation through the sanctifying influences of the holy spirit.

During his last illness, he was patient, and resigned, to the will of his Maker.—Strong in the faith of the Redeemer, and when asked by his father, whether he loved his Saviour, he replied, "most assuredly." When told that his parents had resigned him in faith to his Saviour, and asked whether he was willing to go, he said with emphasis, "yes, most certainly." Soon after, when calling with extended hands, and elevated eyes for protection, on being asked, to whom he was calling, he replied "my Saviour Jesus Christ. He is my protector and my only hope."

His mortal remains were followed to the grave, by a large number of the clergy, and a very numerous collection of relatives and friends. His body was committed to the earth, in the cemetery attached to St. Andrew's church, the sublime service of the church, being read by the rector, to whom he had been much attached. Young reader—let the early death of one, with such fair prospects, teach you the uncertainty of your continuance; and by it may you learn to "remember your Creator in the days of your youth," and "so to number your days, that you may apply your heart unto wisdom."

TO THE MEMORY OF JAMES C. WILTBANK.

We have often met in the crowded street,
But never again on earth shall meet;
For thy season of short probation is o'er,
And the place which has known thee, shall know thee no more.

I have knelt by thy side in the holy fane,
But I ne'er shall kneel by thy side again;
For the day of prayer is past with thee,
And there's nothing but praise in Eternity.
I grieved when I learned that thy spirit had fled,
But why should I mourn thee? for blest are the dead.

Who have gone to unite with the souls of the just,
Enfranchised in glory, and freed from the dust.
Around thy cold bed, no flowers now bloom,
But the snow-wreath rests on thy early tomb,
And seems, in its unstained white, to be
An emblem of Heaven, and purity.
Young spirit! one tear to thy memory I pour—
Farewell! for in time we can never meet more;
But when the last trumpet has sounded on high,
Through the Lamb that was slain, may we meet in the sky. [Phil. Rec.]

DIED.

On Monday 31st. ultimo, near Newark, Del. Mr. JOHN MURPHEY, at the advanced age of 91 years and 4 months. Few sojourn so long on earth, and leave it at last with a better character than the deceased. He was sincere, steady and warm in his attachments—Incapable of disguise, he expressed with freedom his aversion at what appeared unworthy. He early made a profession of religion, and that profession he adorned by a life and conversation becoming the Gospel. Jesus and his salvation were the delightful subjects of his contemplation to the last.—"Blessed are the dead who die in the Lord."

On Tuesday evening the 1st. inst. near Newark, Del. Miss CATHARINE HOSSENGER, daughter of Mr. Peter Hosseenger, aged 20 years and 11 months.—Her illness though short was unusually severe.—The attack was sudden and unexpected.—Her removal in the prime of life, and as it were in the vigor of health furnishes another impressive evidence of the instability of human things, and admonishes the survivors in terms the most energetic and forcible of the infinite importance of being at all times prepared for the summons of death.

Poet's Corner.

"To awake the soul by tender strokes of art...
"To raise the genius, and to mend the heart."

For the Circular.

JESUS MIGHTY TO SAVE.

When Jesus calls, we should obey;
He is the truth, the life, the way;
There's none but he can save—
He can remove the guilt of sin,
Make natures vile all pure within,
And rescue from the grave.

Thro' all the stormy scenes of life,
Its pressing cares, its toilsome strife,
He's ever near his friends—
He softens all their pain and grief;
In sore temptations brings relief,
And from each foe defends.

And when their hearts shall faint and fail,
And earthly friends their fate bewail,
This shepherd is at hand,
His potent staff and kindly rod,
Conduct them safe thro' Jordan's flood,
Into the promis'd land.

He hath prepared a place above,
For the dear objects of his love,
Whose pains and griefs he bore—
There, from their labors, they shall rest,
And on his throne be ever blest,
Nor sin nor suffer more.

On the great final Judgment day,
When heaven and earth must pass away,
Their sleeping dust shall rise;
Form'd like Christ's body, pure and bright,
With their own kindred dust unite,
To meet him in the skies.

Arrang'd with joy at his right hand,
Midst ransom'd millions they shall stand,
Cloth'd in his righteousness;
Ascend with their triumphant Lord;
Thro' grace receive a rich reward,
In realms of endless bliss. —F.—

Ladies' Department.

Preservation of Health.—Those philanthropic individuals in society, who contribute in any manner to the diffusion of such information as is calculated to preserve the truly great blessing of health, are eminently entitled to the gratitude of the community. Most of the reflecting and discreet members of society are aware of the almost incalculable injury done, and still doing, by the destroying tyrant *Fashion*—A well written article on this subject, we copy from the "Boston Medical Intelligencer," a publication which ranks deservedly high for its very respectable character for judicious medical information. The extract we make, tho' it may possibly not please all our readers, will doubtless receive the approbation of most of our maternal readers—such of them we mean, as are not the votaries of every idle and health-destroying *Fashion*. But we invite one and all, to read it—after a careful perusal, let those, "whom the shoe fits," candidly ask themselves the question, *Have I ever experienced any of the*

EVILS OF TIGHT LACING?

If intemperance, that vice which destroys the morals and brings ruin upon so many families, be almost peculiar to men, women are chargeable with a fault, which, from its consequences to them and to their children, is hardly less to be deplored. There was a time—it was in the days of our respected grandmothers—when the frame of the fair was unconfined by whale-bone and bodice, their minds untainted by the mania for suffocating themselves with stay-tape & buckram, and a long life of health and beauty richly compensated the wealthy and the wise for their wisdom and independence. But alas! those halcyon days, we fear, have departed forever, and but few beauties are now found for love, but such as resemble the baked monks of St. Bernard. Palpitations of the heart, from other causes than love; short breathing without love-inspired sighs; consumptions without colds; rickety children without attention, and funerals without number, are the daily results of the prevailing habit of following the milliner's contracted patterns, and bowing at the shrine of fashion. The cook braces her waist with a leathern strap, and the chamber-maid wears a busk to be genteel: the latter apes the manners of her mistress' daughters, whose mother girts them up in broadened stomachers, to keep in shape; and madam wears all sorts of anti-respiratory machinery, for the sake of being in fashion.

The degree of ill health, bodily distortion, and untimely death among females, solely originating in *tight lacing*, is incalculable; and still the custom is pursued with the most unaccountable pertinacity; but when revolving fashion and the good sense of that most interesting portion of society, begin to consult propriety and bodily ease, young women may entertain hopes they cannot now indulge—of living to a good old age, bringing up a family of healthy children, and being blest with "angels' visits" from their physicians.

[To which we add a few words, by way of advice, derived from another source. Of all the fashions which have ever aimed to make beauty a prey to the ravages of our severe climate, the wide-spreading leghorn bonnet bears the palm. The cave of Eolus could not have been better adapted to attract and imprison the blasts. Nothing could have been so well devised to patronize quinsy, tic-doloureux, and all the dangerous train of spasms. Another error in the conduct of many of our young ladies is, the wearing paper-soled prunello shoes, in damp weather, & thus they frequently take colds, which terminate in consumptions—& over which death draws his final curtain. These effects can be prevented, by avoiding their cause. God has endowed his rational creatures with mental powers—with reason—and this heavenly gift should on all occasions, be employed—it is a mean, and we are directed to use it, in avoiding that which experience has shown to be injurious, and to pursue that course, which we know, by the same test, to be salutary and good. We should not, like the irrational part of God's creatures, pursue mere instinct; for we are more noble than they, created with capacities to receive knowledge, and a power to reason on all occasions, for the purpose of exercising that power to God's glory and our own benefit. We repeat, we may, if we will, avoid many evils in this life.]—ED. CIR.

Written in a Common-place Book.

See to your book, young lady—let it be
An index to your life—each page be pure,
By vanity uncolored, and by vice
Unspotted. Cheerful be each modest leaf,
Not rude—and pious be each written page.
Without hypocrisy, be devout.
Without moroseness, be serious.
If sportive—innocent. And if a tear
Blot its white margin, let it drop for those
Whose wickedness needs pity more than hate.
Hate no one—hate their vices, not themselves.
Spare many leaves for CHARITY—that flower
That better than the rose's first white bud
Becomes a Woman's bosom. There we seek
And there we find it first. Such be your book,
And such, *Young Lady*, always may you be.

We beg leave once more to direct the serious attention of our readers, to the following urgent call on them and others, of the excellent Dorcas Society of this Borough. Let all remember, that BLESSED are they that give.—ED. CIR.

The Dorcas Society.

The funds of this Society are now so low and the demands on them so numerous, from a suffering class of fellow-citizens, that the Society feel constrained to make this appeal to a benevolent public, with the hope, it will not be in vain. Merchants might give much aid by remnants of flannel, muslin, or domestic gingham—house-keepers by half worn clothing, especially such as could be made into garments suitable for infants; and from the Factories in this vicinity, a few pounds of cotton with domestic coverings for Comfortables, would greatly aid the cause of Charity, and make many a sick bed, and aged sufferer warm and happy. "The poor we have always with us," and blessed are they who relieve their wants.

Donations either of money or clothing may be left at Miss M. C. SMITH'S School room, corner of King and Broad streets, where they will be thankfully received.

Youth's Department.

The following extract from "Select Remains of the Rev. John Brown," late of Haddington, called *The Author's dying advice to his younger Children*, will be read by every pious child with feelings of interest, and with a full determination to treasure up these 10 excellent charges in their hearts, and let them constantly dwell in their minds—for surely, dear children, they deserve to be remembered. Parents, too, may profitably read this advice—Let all read it.—ED. CIR.

For the Circular.

My dear Children—Believing that God hath made with me, and with my seed after me, his everlasting covenant, to be a God to me and to my seed, I did, in your baptism, and often since, and now do, before God and his angels, make a solemn surrender of you all into the hands of my God & my fathers' God, and the God of your mother, and her fathers' God; and as ye shall answer at his second coming, I charge you,

1st. To learn diligently the principles of our Christian and of our Protestant religion, from your catechisms and confession of faith, but especially from your Bible: God's word hath a light and life, a power and sweetness in it, which no other book hath, and by it your souls must be quickened and live, or you must be damned forever; and the more closely you press the words of the Bible to your own hearts, and pray, and think them over before God, you will find them the more powerful and pleasant. My soul hath found inexpressibly more sweetness and satisfaction, in a single line of the Bible, yea, in two such as these, *Thy God*, and *My God*, than all the pleasures found in the things of the world, since the creation, could equal.

2d. Give yourselves to prayers; Jesus hath said, "Suffer little children, and forbid them not, to come unto me: for such is the kingdom of Heaven. I love them that love me; and those that seek me early shall find me.—Remember now thy Creator in the days of thy youth.—The Lord is good to them that seek him. He is the hearer of prayer; and, therefore, to him should all flesh come."—The Lord, the father of the fatherless, takes an especial pleasure in hearing the prayers of the fatherless young ones.

When I was left destitute of a father, and soon after of a mother, the Lord dealt so with me; and though I was too bent on childish diversions, the Lord on some occasions made prayer more pleasant to me than any of them. By prayer implore the Lord as your father, consulting him and asking his direction in all your ways; and seeking his blessing on your learning, and on whatever you do agreeably to his will.

3d. Study earnestly to love, honor, and obey your mother, and to be a comfort to her. Much trouble hath she had in bringing you so far in the world, and much affection hath she shewed you. She hath now a double charge and authority over you. The Lord now observes particularly what is done to her.—Oh, for the Lord's sake, do not dishonor her, nor break her heart, by your disobedience and graceless walk; otherwise the Lord's dreadful curse will light upon you, and ye will readily soon perish: for, think what God hath said, Prov. xvii. 25. "A foolish son is a grief to his father, and bitterness to her that bore him." Chap. xx. 20. "Who so curseth his father or his mother, his lamp shall be put out in obscure darkness." See also Lev. xx. 3, 4. Deut. xxi. 18, 19. Prov. x. l. xiii. l. xv. 5, 20. xix. 13, 26. xxviii. 7, 24. xxx. 17.

4th. Avoid, as plagues, every light, frothy, and wicked companion. Be not a disgrace to me, and cause of damnation to yourselves, by keeping company with idle talkers, swearers, drunkards, tipplers, frothy or lewd persons.—Scarce any thing more infallibly brings persons to misery in this world, or to hell in the next, than loose and trifling companions. Prov. xiii. 20. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed—chap. xxviii. 7. Whoso keepeth the law is a wise son; but he that is a companion of riotous men, shameth his father." See also Prov. i. ii. v. vi. and ix. and 1 Cor. v. 9, 11. Never make any your companions, with whom you would not wish to appear at the Judgment Seat of CHRIST, and with whom you would not wish to live forever.

5th. Mind earnestly the infinitely important concerns of your eternal salvation. I hereby constitute these addresses, annexed to my shorter and larger Catechisms, a part

of my dying directions to you. Oh, ponder and practise them! Wo to you, if, by your carelessness and wickedness, you thrust the grace of God out from among my posterity! Ah, my dear young children, shall I, at the last day, have to echo my *Amen* to Christ's sentence of your eternal damnation! In order to stir up your concern about eternal things, let me beseech you to read Boston's Fourfold State—Pearce's Best Match—Rutherford's Letters—Guise's Sermons to Young People—Allen's Alarm, and Baxter's Call; but beware of some legal directions in the last two. Read also the lives of Elizabeth Cairns, of Alexander Archibald, & especially the lives of Messrs. Thomas Halyburton, James Frazer, and James Hog. Perhaps also my Journal may be useful to you; but, above all, read the *Book of Inspiration*.

6th. Never affect conformity to the vain and vile fashions of this world: if you do, you disobey God, and hazard the ruin of your own souls. Rom. xii. 2. "Be not conformed to this world, but be ye transformed by the renewing of your mind." Jam. iv. 4. "Know ye not that the friendship of this world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." See also 1 Cor. vii. 31. 1 John ii. 15, 17. iv. 5, 6. v. 4, 19. John vii. 7. xv. 18, 19. Psal. xv. 4.—CXXXIX. 21.—cxix. 53, 115, 136, 158.

7th. Never marry, nor take one step toward marriage, without much serious and solemn consultation of God, and patient waiting for his direction.—By means of rash marriages was the old world defiled; and it was partly on this account that it was drowned: Gen. vi. In consequence of these examples, Esau's posterity were cast out from the church of God to all generations: Gen. xxxi. 34, 35. Judah's family was disgraced and killed; and it is to be feared that his two sons perished: Gen. xxxviii. Not only Jehoshaphat's family, but even the kingdom of Judah, was almost ruined: 2 Chron. xxi, xxii. How dreadful for your own souls, and for those of your children, if you take into your bosom an unconverted lump of wrath! For the Lord's sake, let no beauty—no affability—no wealth—decoy any of you into this dangerous snare, which may exclude the grace of God from your family, till the end of time. 1 Cor. vii. 39. Deut. vii. 3, 4. Ezra ix. 2, 12, 14.

8th. If the Lord give you families and children, bring them up for God.

9th. Set the Lord always before you as your Saviour, witness, master, pattern, and future judge. David saith, (Psal. xvi. 8.) "I have set the Lord always before me: because he is at my right hand I shall not be moved." It is the command of God, 1 Cor. x. 31. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

10th. Adhere constantly, cordially, and honestly, to the covenanted principles of the church of Scotland, [or to whatever other christian church you may belong] and to that testimony which hath been lifted up for them. I fear a generation is rising up, which will endeavor silently to let slip these matters, as if they were ashamed to hold them fast, or even to speak of them. May the Lord forbid, that any of you should ever enter into this confederacy against Jesus Christ and his cause!—This from a dying father and minister, and a witness for Christ.

A LEARNED MINISTRY.

A late Report of the Baptist Education Society in Bristol, (Eng.) concludes with the following remark on the value of a learned ministry.—N. Y. Obs.

Should there be any persons in our connexion, who are not yet fully sensible of the importance of rendering the education of our ministers proportionate to the general standard of information, or who may be apprehensive that studious habits are incompatible with Christian zeal, they may be reminded of one obvious fact in ecclesiastical history, that the men most distinguished for zeal in the cause of true religion, that the greatest reformers, the most zealous missionaries, have been men of very extensive erudition. Such were Luther, Calvin, and Melancthon; such, in our own Island, were Wickliff, Knox, and Melville; such were those worthies, the New-England settlers, one of whose first measures after they had obtained a refuge from persecution, was to found a college for their ministerial candidates, such were Elliott, Schwartz, and Martyn.

The greatest pleasure of life is LOVE—the greatest treasure is CONTENTMENT—the greatest possession is HEALTH—the greatest ease is SLEEP—the greatest medicine is A TRUE FRIEND.